

Hilda Grebe

FIVE STEPS TO

Entire Sanctification



*Definite Belief
Entire Devotement to God.
Recognizing that the work is God's
To Believe God.
The Holy Ghost Manifestation.*

BY

REV. P. F. BRESEE, D. D.

Price 5 cents.

FIVE STEPS TO HOLINESS
OR
ENTIRE SANCTIFICATION

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This little booklet is written especially for earnest souls who are seeking "the fullness of the blessing of Christ." We believe it will show them where to put their feet and will lead them into the fountain of cleansing. Above all things, the need is for the clear definite work of entire sanctification. This little essay shows, almost at a glance, the way by which a multitude have come, and that which, if any follow, he will find the goal. Workers will know how to make effective use of it.

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Five Steps to Holiness

ONE of the most difficult points both for the seeker and for those who are helping, is, when the place is reached where the question is really and earnestly asked, "What shall I do that I may be sanctified wholly?"

It is to answer this question that we write. It is now presumed that the seeker is a child of God, and has a clear experience of His pardoning mercy and justifying grace. There must be no doubt in reference to this; if there is, this must first be settled. No one but a child of God is in a condition to seek entire sanctification. What makes it so difficult for many who undertake to seek this grace, is that they have not been living up to the light which God has poured upon their pathway,

and are not in a state of justification. They have kept up their profession and have not given up their hope, but, the Spirit of adoption whereby we cry Abba Father has departed. It is true they are in trouble and under conviction, but it is not for holiness but that they may come back to God, and for the return of the sweet Messenger of rest, whose absence causes them to mourn. They sometimes come under this conviction to seek holiness, and by penitence and faith get back to God. Happy for them if they are clearly taught, and then at once go on to seek and to enter into the "grace wherein we stand." But the place to start from is a clear experience, through the witnessing Spirit, that you are a child of God and therefore an heir to the inheritance among them who are sanctified.

The First Step.

Definite Belief.

"He that cometh to God must believe that He is, and that He is a re-

warder of them that diligently seek Him." As a child of God you have come to know that He commands you to be holy; that it is His will even your sanctification; that Christ gave Himself for you as a part of the Church—a Christian—that He might sanctify and cleanse you; and that without holiness no man can see the Lord. You recognize your need. Every new-born child of God soon finds that while in connection with the new birth, condemnation is removed, and there is a new, loyal, loving heart given, yet, there are the remains of sin—the carnal mind—with its desires and ambitions and passions left, and that these war against the new life, and bring it great limitations and danger. With this need you have come to the Word of God and have found under the light of the Spirit, that it is the provision of the atonement and is also the will of God that you be made "thoroughly clean." It is with you a

settled fact that you need it—must have it—and that God has it for you, the purchase of Atoning Blood and waits to give it to you. This *clear belief* is the first step.

The Second Step.

Entire Devotement to God.

As His child, being thus made a priest unto God, you act as priest, being also yourself the offering, and present yourself a living sacrifice unto God; mark, *unto God*, to be made holy. Be careful not to mistake and make the sacrifice unto usefulness, or unto happiness, the offering of yourself *unto God*—to be in His will. This devotement, or consecration of yourself to God, is all-embracing. It was unconsciously, in your surrender to God in the beginning so far as the yielding of yourself up to be forever in the will of God is concerned, and, you can never fail to carry it out without forfeiting the grace which came through surrender. But, now, it becomes an act

—a living experience. You offer yourself as a whole burnt offering unto God, to be His holy one forever. Into this devotement everything goes. The things which are gain are counted loss; the things that are valuable are reckoned as dung, that you may know Christ and the power of His resurrection. You die unto the world, so that you too say “the world is crucified unto me, and I unto the world.” You render up yourself, all you are and all you have, all the present and all the future—your being—unto God, to be made holy. You have now come to the end of your own works. You will never have another thing to consecrate or give to God for this is all-embracing—now and forever. You rest, as you have reached—God helping you—the end of your own possibility. This is the second step.

The Third Step.

Recognizing that the Work is God's.

You can do no more. It is as im-

possible for you to make yourself holy as to create a universe, "He that ministereth to you the Spirit and worketh miracles among you," He must do this great work of cleansing your heart. You have already believed that He would do it, and now you are *the diligent seeker*. You have desperately abandoned every thing to be made holy; you have sold every thing to purchase this great pearl of a clean heart.

"A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good,
A copy Lord of Thine."

Now you recognize that it is God's work to make you holy and that you have fully given yourself to Him for Him to do it. You are as "clay in the hands of the potter." You have abandoned yourself to God that He may work in you and through you His own blessed will. This is the third step.

The Fourth Step.

To Believe God.

To rest your case upon the immu-

table promises of God. Not now to trust in experiences, or feelings, or what has or may come to pass in your soul; but upon the plighted faith of God. Having put your case in His hands, and absolutely left it with Him, you are now to believe that according to His word he attends to His own work. If you have fully committed the case to Him you will have little difficulty in trusting Him to attend to it and to do it at the time it needs attention which is *now*. You will be able to believe Him, that He doeth it. You will hear Him say that as you now walk in the light of God in a complete yielding of yourself according to His will into His hands for Him to do it—"The blood of Jesus Christ His Son cleanseth you from all sin;" and you will say "yes Lord, I believe what thou sayest. Not to believe Thee would be to make Thee a liar, I know that thou art truth and I believe thou doest it." You do not look to see

whether any thing has come to pass or not, you are not trusting in what comes to pass, but in God; in His will, which is "your sanctification," and in His Word which declares that "the Blood cleanseth." You seek nothing but the will of God; you rest upon nothing but the promise of God; and there is quietness and peace in thy soul. As the child of Abraham, you have followed in the footsteps of the "Father of the faithful" and believed God, and to you also it is counted for righteousness, you have learned what it is to "obstinately believe God." And you have the assurance of the Word—Gods Word—that He doeth the work. This is the first witness. God testifies to thy believing heart by His own living Word—that He doeth it—the Blood cleanseth. You realize now the infinite import of the Word of God. You recognize that upon that Word, which can not fail, you stand and can stand forever. You rejoice that God talks

to you in assurance through His word. The fiat of the Almighty has come to thy soul in His own utterance that, "'Tis done, the great transaction's done." There is a great calm and quiet in thy soul. This may be called the fourth step.

The Fifth Step.

The Holy Ghost Manifestation.

There is also a second witness. "For by one offering He hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us." The believing heart waits peacefully, thankfully, trustingly, expectingly, with great assurance of faith the manifestation of the presence of the Holy Ghost. He is sure to reveal Himself, according to His own infinite wisdom. It is a time of holy, intense, expectant waiting; gazing into the face of God through His promise. Whether you should seek the witness of the Spirit is questionable. You have the witness of His own utterance to you—you rest

upon it, you are lovingly, thankfully, expectantly waiting the manifest presence, with His own assurance that He will come suddenly to His temple, and you are resting in His assurance. He makes known His own coming. He sheds abroad His own light, you will not be left in doubt, He will illuminate the whole temple of thy being, which He has come to possess and make His abiding place. The obedience and trust of faith have merged into the knowledge of experience and, you, too, know the Lord. The mystery of the gospel "Christ in us," is unveiled to you. This is the fifth step and you stand cleansed and endued by the Holy Ghost which is given unto you.

Chapter 1 - I Pt 11, 13
 1. decidedness
 2. earnestness
 3. separation for
 fastkeeping
 mayhap
 4. Cross
 in Holy
 spirit